

James and Jude paternal brothers of Jesus.

Question, is there any information to help us know; Who the James was that wrote the epistle of James?

Acts 12:2 And he ***killed James*** the brother of John with the sword.—A.D. 44.

Note: ***This is not the James in Acts 15.***

Acts 15:13 And after they had held their peace, ***James*** answered, saying, Men and brethren, hearken unto me:

Luke. 6:15 Matthew and Thomas, ***James the son of Alphaeus***, and Simon called Zelotes,

6:16 ***And Judas the brother of James***, and Judas Iscariot, which also was the traitor.

Note: ***This James is not the brother of John (Mark 10:35), it is the brother of Judas aka., Jude.*** Jude 1:1

Strong's Greek for Alphaeus 256; 2501, ***Alphaeus=Joseph, the carpenter!***

Matt. 13:55 Is not this the carpenter's son? is not his mother called Mary? and ***his brethren, James***, and Joses, and Simon, and ***Judas***?

27:56 "Among which was Mary Magdalene, and Mary the mother of ***James*** and Joses,"

Mark. 15:40 There were also women looking on afar off: among whom was Mary Magdalene, and ***Mary the mother of James*** the less and of Joses, and Salome; {Mark16:1}

Gal. 1:19 But other of the apostles saw I none, save James the ***Lord's brother***.—A.D. 58.

Note: ***The expression brother is here sibling; else, would not all James's be the brother (not brethren) of Jesus? And how would one articulate the difference. See the following:—***

When we think of Paul's great desire to be in harmony with his brethren, his tenderness toward the weak in the faith, his reverence ***for the apostles who had been with Christ***, and for ***James, the brother of the Lord***, and his purpose to

become all things to all men so far as he could without sacrificing principle—when we think of all this, it is less surprising that he was constrained to deviate from the firm, decided course that he had hitherto followed. But instead of accomplishing the desired object, his efforts for conciliation only precipitated the crisis, hastened his predicted sufferings, and resulted in separating him from his brethren, depriving the church of one of its strongest pillars, and bringing sorrow to Christian hearts in every land. {AA 405.2} {LP 214.2}

Note: At this point James the brother of John was dead. But the language is specific, would not the Apostles be brothers also if that was the sense?

James bore his testimony with decision—that God designed to bring in the Gentiles to enjoy all the privileges of the Jews. The Holy Ghost saw good not to impose the ceremonial law on the Gentile converts; and the apostles and elders, after careful investigation of the subject, saw the matter in the same light, and their mind was as the mind of the Spirit of God. ***James presided*** at the council, and his final decision was, "Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God." {LP 68.2}

This ended the discussion. In this instance we have a refutation of the doctrine held by the Roman Catholic Church—that Peter was the head of the church. Those who, as popes, have claimed to be his successors, have no foundation for their pretensions. Nothing in the life of Peter gives sanction to those pretended claims. If the professed successors of Peter had imitated his example, they would have taken no authoritative position, but one on an equality with that of their brethren. {LP 69.1}

James, in this instance, seems to have been ***chosen*** to decide the matter which was brought before the council. It was his sentence that the ceremonial law, and especially the ordinance of circumcision, be not in any wise urged upon the Gentiles, or even recommended to them. ***James sought to impress*** the fact upon his brethren that the Gentiles, in turning to God from idolatry, made a great change in their faith; and that much caution should be used not to trouble their minds with perplexing and doubtful questions, lest they be discouraged in following Christ. {LP 69.2} See also {AA 194.3,4.}

See James the brother of Christ AA 405

One of three leading apostles 6BC 1108.

Presided at General Church council at Jerusalem AA 194-5.

Who wrote that Epistle in A.D. 60. See EGW index under James!

Who and When was Job.

Those prayers were heard. Could his eyes have been opened, he would have seen the messengers of God, pure, holy angels, bending lovingly over him, shedding their light around him, and preparing to bear his petition to the throne of the Highest. ***The long years spent amid desert solitudes were not lost.*** Not only was Moses gaining a ***preparation*** for the great work before him, but during this time, under the inspiration of the Holy Spirit, ***he wrote the book of Genesis and also the book of Job,*** which would be read with the deepest interest by the people of God until the close of time. {ST, February 19, 1880 par. 14}

Gen. 46:13 And ***the sons of Issachar;*** Tola, and Phuvah, and ***Job,*** and Shimron. . .
26 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons 'wives, ***all the souls were threescore and six.***

Note: It is also that the circumstances and conditions of Job's wealth and family also point to entering Egypt. *Gen. 47:6,11; Ex. 1:7.* The 7 years of famine does explain the Chaldean and Sabeian raids, *Gen. 41:54,57; 43:1; Job. 1:15,17.*

Job. 1: 1 There was a man in the ***land of Uz,*** whose name was Job; and that man was ***perfect and upright,*** and one that ***feared God, and eschewed evil.*** *Jer. 25:20; Lam. 4:21; Gen. 10:22.—Son of Shem.*

Ez. 14:16 14 Though these three men, Noah, Daniel, and ***Job,*** were in it, they should deliver but their own souls ***by their righteousness, saith the Lord God.*** . .
20 Though Noah, Daniel, and ***Job,*** were in it, as I live, saith the Lord God, they shall deliver ***neither*** son nor daughter; they shall but deliver their own souls ***by their righteousness.*** *James 5:11.*

Acts. 7:29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons. 30 And ***when forty years*** were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

Compare Due. chapter 32 with Job. chapters 38-41. Notice its the same author.

Who were those supposed friends?

Job. 2:11 Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz ***the Temanite,*** and Bildad ***the Shuhite,*** and Zophar ***the Naamathite:*** for they had made an appointment together to come to mourn with him and to comfort him.

Note: Research of these individuals is limited to Jobs day loosely after Noah and before Moses. Therefore Bible texts are limited. The center column reference and Strong's concordance are helpful on some while others are omitted.

Job. 29:7 When I went out to the gate through the city, when I prepared my seat in the street!

8 The young men saw me, and hid themselves: and the aged arose, and stood up.

9 The *princes* refrained talking, and laid their hand on their mouth.

10 The *nobles* held their peace, and their tongue cleaved to the roof of their mouth.

1). *Eliphaz* the Temanite (Descendant of *Duke Teman* son of Esau)—Gen. 36:11,15,42.

2). *Bildad* the Shushite (Descendant of Shuah son of Keturah, Abraham's second wife)—Gen. 25:2.

3). *Zophar* the Naamathite (Descendant of Naaman son of Benjamin)—Gen. 46:21; Num. 26:40.

4). *Elihu* son of Barachel the Buzite, of the kindred of Ram. (Descendant of Buz Nahor's son Abrahams nephew) Job. 32:2—Gen. 22:21.

Note: All these were Grandson's or Great Grandson's Of Abraham's day. It is interesting to note that these were cousins, friends separated when Job moved to Egypt. For had these lived with Job all his life, most things they assumed and accuse him of, they'd had first hand knowledge it wasn't so. Yet these friends did not have a right understanding of the Gospel or other Doctrines, God rebuking them twice "the Lord said to Eliphaz the Temanite, *My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath*" and "for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job. *Job. 42:7,8*. Look what Laban did to Jacob—Gen 28:5; Chapters 30, 31. Joseph's Brothers did to him. Gen. Chapters 37, then no wonder of Jobs experience also from their descendants. *Micah 7:6; Matthew 10:35,36*.

Question—Where did the antediluvians come from? in Noah's day. *The sons of Adam*.

Gen. 6: 1 And it came to pass, *when men* began to multiply on the face of the earth, and daughters were born unto them, 2 That *the sons of God* saw the

daughters of men that they were fair; and they took them wives of all which they chose. 3 And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

Note: who are these Sons of God? Luke 3:38; John 1:12; Rom. 8:14,19; Phil. 2:15. The term “men” refers to those who apostatized. As the sons of God multiplied, so to men.

Question—Where did the heathen come from in Moses’s day? ***The sons of Noah.*** Gen. Chapter 10. 1Chron. 1, 2; Isa. 19:12. *Num. 33:55; Ex 34:15,16; Deu 31:16.*

Note: Abraham, and Abimelech—knew God (Gen. 20:6, 11; 26:1) for he was son of Philistim, son of Mizraim, Son of Ham. As the Egyptians once knew God through Ham, son of Noah. Abraham, and Pharaoh had a reminder of who God is. Gen: 12:17.